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S E R M O N

Preach'd before the  
RIGHT HONOURABLE  
THE  
LORD-MAYOR,  
THE  
ALDERMEN,  
AND  
GOVERNORS of the Several Hospitals  
of the City of London,

AT  
S. BRIDGET'S CHURCH,  
On Easter-Monday, 1715.

Being one of the Anniversary Spittal-Sermons.

*Trimmell*  
By the Right Reverend Father in GOD,  
CHARLES Lord Bishop of NORWICH:

AND  
Clerk of the Closet to His MAJESTY.

L O N D O N:  
Printed for Dan. Midwinter at the Three Crowns in  
St. Paul's Church-yard. MDCC XV.

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## H E B. X. 24.

*Let us consider one another, to provoke  
unto Love, and to good Works.*



THE Rule of doing to others, as we would they should do to us, is so equal in it self, and acting according to it, is so evidently for the Good of Mankind ; that we could not but wonder it should be so little observed, if we did not as plainly see the Reason of its being neglected.

We are all sensible of our own Aptness to think of none but our selves ; and that with so little Foresight, as not to consider what will be in the End for our Real Advantage : Whereas, had we true Prudence, we should provide for our own Interest as we ought, and to no body's Hurt.

But our Care is commonly limited to the Gratification of some pressing Desire, or the Throwing off some present Uneasiness ; and if that is but done, we are not solicitous either who suffers by it, or what In-

convenience it may hereafter bring on our selves.

Before then, we can hope that Things will go right, we must look round about us, and consider the End, and allow other Men's Good a Place in our Thoughts. And this is what the Apostle calls us to, in the Words of the Text.

He presses the same Thing in other Parts of this Excellent Epistle; in which he shews throughout, an earnest Desire, that the *Hebrews* should keep the *Unity of the Spirit in the bond of peace*, notwithstanding the Differences of Opinion amongst them, about the Force and Extent of the *Law*.

Thus, Chap. 12. he exhorts them to *make strait, or even, paths for their feet, lest that which is lame, or weak, be turn'd out of the way; but let it rather be healed*. And in order to this, he immediately adds, that they should *follow peace with all men, and holiness, without which no man shall see the Lord*.

Thus also, Chap. 13. we find the like Sort of Precepts. *Let brotherly Love continue. Be not forgetful to entertain strangers. Remember them that are in bonds, as bound with*



*with them, and them which suffer adversity,  
as being your selves also in the body.*

And when he cautions them against being carried about with divers and strange Doctrines, he enforces it from this Consideration ; that it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein. But to do good, and to communicate, says he, forget not ; for with such Sacrifices God is well pleased.

And thus, in the Chapter before us, when he had settled the Matter in Dispute, and exhorted them to hold fast the Profession of the Faith without wavering ; as a Sign they were to give of it, or a Means of Confirming them in it, he subjoins the Precept of the Text, *Let us consider one another, to provoke unto Love, and to good Works.*

That which the Apostle thought of such Importance to the Hebrews, as to inculcate so often, we cannot but look upon as proper Matter of Advice to all Christians, who have at all Times been in some Circumstances or other, which made it very suitable to them.

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I shall therefore take these Words, as holding out to us a General Rule : And in hopes of contributing somewhat to its being more generally observed, I shall set before you,

I. The Duty of *Considering one another*, which we are here call'd to.

II. The End we are to propose in doing it.

III. The best Means of Performing this Duty.

I. The Duty of *Considering one another*, which we are here call'd to.

By *Considering one another*, we are to understand the same Thing that we do, when we speak of Considering our selves ; which is, having a Regard to our State, and Attending to those Things, upon which its Welfare depends, that we may make our own Condition as good as we can. And the like Regard we ought to have to the State of our Brethren. There is no body doubts of his being obliged to take care of him-



himself ; but many are unwilling to look any further. They are apt to think that in every Body's providing for One, it will go well with all ; as it would doubtless go better than it does, if this single Care was duly and constantly taken : But neither is any Man always aware of that which most nearly concerns him, nor is it always in his Power to come at that which his Occasions may truly require.

We are evidently put in the Want of each other by Nature, and that makes it a Law that we should help one another : Nor must we pretend to live to our selves, unless we could also live of our selves. And if in the present State of the World, we could possibly serve our selves of it, without doing any Good to it ; it would be extremely ungenerous to live out of that common Stock, to which we did not contribute : and we should have reason to be in continual fear of being forsaken by those, for whose Good we have never had any Shew of Concern.

To this let us add, That God has by his Word, as well as by the Frame of our Nature, made it our Duty to regard one another ;

ther, and enforced the Practice of it upon us, not only from the Considerations of this Life, but also of that which is to come. To this purpose were all the Laws of loving Neighbours in the Old Testament, and we know how far our Blessed Saviour extended the Sense of that Word. For this Reason St. Paul elsewhere exhorts, *That we should bear one anothers burdens, and so fulfil the law of Christ; that we should not look every man only to his own things, but every man also to the things of others. That the same mind should be in us which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he became obedient unto death, even the death of the Cross: He was in all things made like unto his brethren, that he might be a merciful High-Priest in things pertaining unto God.* And St. Paul following his Example, sought not his own profit, but the profit of many, that they might be saved.

This leads me to the next thing I am to set before you.

II. The



II. The End we are to propose in doing this Duty. And this must needs be the Benefit of those we are to consider; we are to watch over them for their Good; we are not to consider how we may lay Snares, nor mark Mens Steps to lay wait for their Souls; but as the Apostle directs, we are to consider them, *to provoke unto love and to good works.*

The *First* thing we are to propose, is the provoking them to Love. For Love being the main Spring of Actions in Men; and their Affections those Cords by which they are drawn; If we would hope to do any Good in them or for them, we must work upon these. We must endeavour to make them love us, and love one another. If they do not love us, we can be of little Use to them: To have Interest in them even for their Advantage, we must recommend our selves to them by such a Conduct, as is apt to raise in them not only an Esteem of us, but also an Opinion of our good Inclination to them. And when by this means we have made them love us, we must endeavour to make them

love one another, as the only Proof we can give that we seek their Good, and not meerly our own. For neither are they much the better for extending their Love, as even Sinners do, to such only as are very kind to them; nor will the general State of the World be much improved by so streight a Benevolence. We must not therefore content our selves with that Share of their Kindness which comes to our Lot, but must use all our Interest in them to make their Good Nature reach far and wide, and carry them on to a mutual Exchange of all Christian Offices among those with whom, in the Course of God's Providence, they have any thing to do.

Thus shall we provoke them unto good Works, as well as to Love: and unless that be our Design, their Love of us and of one another will be apt to grow as corrupt, as the Love of our selves too commonly is. 'Tis chusing that End which is fit for them and us to pursue, that must keep our Affections from being irregular, and make us at all the nearer our Happiness for loving each other. All the mutual Complacence that is promoted among  
Men,



Men, without aiming at this, is of uncertain Continuance, and so far from being of any certain Advantage, that it often tends to a great deal of Hurt. But that Love which we would have to be lasting, and of any real Use to Mankind, must be founded in the Desire of procuring to Men the best Things, and studying to make them *Rich in good Works.*

We must not suffer them, if we can help it, to be wanting in any. And as the Acts of Charity are a great Part of those Good Works, which we are to promote; we should never let slip any fair Opportunity, of stirring them up to the Exercise of these; having Reason to believe, we shall find no Difficulty, in making Men ready to assist, when once we have brought them to love one another.

For Love is never unactive, whatever we may possibly imagine of Faith: But where Men are really kind, they will shew themselves so, and do what they wish to be done, if they are able to do it. They will not only bid Men be warm, and be full, but also give them what is needful for the Body, when it is in their Power.

And

And as true Charity will extend it self to all the Wants of our Brethren, so we must always have an especial Regard to those, on the Supply of which, their Chief Happiness, their Salvation depends: and promote Good Works among Men, as they take in all the other Parts of their Duty. A true Zeal for their Welfare, will put us upon enlarging our Care, while we can never think them either Happy, or Safe, in the Neglect of those Laws, which are given by God, for their Good. We are every one of us so nearly concern'd in other Men's Obedience to these, that we can neither shew any Consideration of others, or Care of our selves, if we are not solicitous to see them observed.

*For we are all one Body in Christ, and every one of us Members one of another; and should therefore take care, that each should do his particular Office, to the Increase and Well-being of the whole, in the Health and Strength of every Part. Since one cannot say to another, I have no need of you; it is incumbent on all, to do what is proper for them, towards the making others do what they ought.*

This



This leads me to set before you,

**III. The best Means of expressing this Mutual Regard.**

And the First Thing, of Course, is to take Notice of one another; without which, we can do nothing else. We can neither promote Good Will, nor Good Works, where we have no Communicati-on at all; nor have any Influence on those, to whom we do not afford so much as a Thought.

Men do not take it well to be overlook'd; nor can they be ever the better for those, who do not think them worth their Concern. But as they are pleased, when they see themselves regarded; so the Notice taken of them, will have great Weight with them, when they find it directed to their further Advantage.

In taking this Notice, Two Things are principally to be observed: What Men's Actions, and what their Sufferings are.

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By observing their Actions, we are not to understand the passing Censorious Remarks upon what they do, in order to find Fault only, and seek Occasion against them; but a kind Observation of them, in order to set them right, if they should happen to be out of the way. And this is a Notice, Men will for the most part like well enough, if we do but observe due Measures in taking it; as they would rather be in the Way to Happiness, than in the Road to Destruction.

But forasmuch as they are not easily brought to think themselves in the wrong, if we should shew them their Errors, we must go very nicely to work. An unfeigned Tendernefs for them, must in the first place appear; and all Allowances are to be made, that can consist with our dealing sincerely.

We must with greater Pleasure approve what is Excellent in them, than we speak of that in which we think them deficient: And if we find real Faults, we must always treat them with the Spirit of Meeknefs, considering our selves, lest we  
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also be tempted. This Usage, if it does not reform them, will however give them a good Opinion of us, which may sometime or other have its Effect, while they are not confirmed in their Faults by our Fierceness and Rage: And Charity at least will be kept up and maintained, which will in this case not only cover, but also prevent a multitude of Sins.

And as this Temper should be strictly observed in treating with Men upon those faults which they can least pretend to excuse, as being plain Immoralities; so is it much more to be kept in dealing with them upon Mistakes in Religion; where there is more room for erring with an innocent Mind. The different Educations of Men, added to their different Capacities, and the Abstruseness of some of the Points that come into Dispute; should, considering the shortness even of the best Understandings, make the Errors of our Brethren very pittyable things. In these Cases, above all the rest, we should always remember of what Spirit we are, or profess to be of, and not act as if we would

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drive Men with Violence before us into that Faith, which *coming from above is first pure, then peaceable, gentle, and easy to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy.* In promoting this Faith, we ought to proceed by all the ways of Mildness and tender Compassion, that Men may receive the Truth in the love of it, and by that means be the better disposed to hold it fast to the End: So just is that Advice of *St. Paul, That we should please our Brother for his good to edification.*

Another way of *provoking to love and good works,* is promoting of Peace, by reconciling Differences where we find them arise. For if these are suffer'd to go on and ferment, Mens Affections will cool, and their Passions increase, till they stifle all the Motions of Love, and prompt them to nothing but Wrath and Revenge. This Train of Mischiefs as we care to prevent, we must study to heal the Divisions we meet with, by all the kind and honest Arts that Human Wisdom, or Christian Prudence can furnish us with.



with. The bare avoiding of those things that are apt to widen a breach, will go a great way in closing it: And studying to be quiet our selves, and to do our own business, will give other Men leave to be easy in theirs. The keeping our Tongues from Evil, will enable us the better to speak Peace unto them; and Men will hearken to those who make no Reports to the Prejudice of them with whom they converse. And when we have brought them thus far, we shall easily carry them on to all other good Works, if we set them a lively Example, and let them see that we practise our selves those things which we recommend to their Choice. Paying always a cheerful Obedience to the Laws of the Gospel, will induce them to think there is Pleasure in that kind of Life, and bring them off by degrees from a course in which they are far from finding any solid Content.

It will let them see that the Duties they fear are no such hard and terrible things, but what may with Human Industry, di-

vinely assisted, be so discharged, as to find acceptance with God, and fill them with Joy. From our firm dependance on the Promises of the Gospel they will receive a strong Consolation, and lay hold on the hope that is set before them in so inviting a manner. And that we and they may continue stedfast in this Obedience and Hope, we must exhort and warn one another, as our common weakness, and our particular slips shall require: never thinking we can give our Brethren any better proof of our Love, than by endeavouring to arm them against those Temptations to which at any time we see them exposed.

That this Notice we take of their Actions, may be the better received, and have the fuller Effect, we must in the next place consider their Circumstances, and see what their Sufferings are; without doing which, we shall never persuade them, that we have any true Concern or Tenderness for them. As Men love to be taken notice of, on all proper Occasions, so then more especially when they are in  
their



their Troubles. To be pass'd over then, is a Double Affliction : It increases the Sorrow of those that are griev'd but too much already ; and gives them the hardest Opinion of those, who have no Sense of other Men's Pain.

If we do not consider them, when they are under Calamities, we must not pretend to mind what they do, as they will never think it proceeds from Bowels and Mercy, when we shew none to that Part of their Case, which calls for our immediate Help.

But if they see that their Troubles affect us, they will the more easily allow us to interest our selves in the Care of their Conduct, and be apt to believe us as kind in the Advice, or Reproof that we give, as in the Relief we afford them. All we say will enter their Ears, with so much Advantage, when we have melted their Hearts, that it will sink down in their Minds without Opposition, and make a deep Impression upon them. They will be disposed to reward our former Charity, by a ready and grateful Acceptance  
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of this, and let us have the Comfort of seeing, that our Labour of Love is not wholly in vain.

I hope, I cannot give you a better Instance of this, than in those *Houses of Charity*, which are at present before us; where I would willingly assure myself, that those Persons, under whose Direction they are, have the Pleasure of seeing that People grow better, as well as easier, by means of their Care; and that Virtue increases among them, in some Proportion to the outward Helps they receive from these Pious Provisions. This I cannot but hope, from the Accounts they have given of the Discharge of their Trust.

*Here the Reports were read.*

And as the whole Compass of these *Charities* takes in well nigh all the Afflicted Part of Mankind, so one cannot but



but hope, that the Relief they meet with, should have a good Effect upon all that receive it.

One would not imagine, that Children, brought up *in the Nurture and Admonition of the Lord*, and trained in the way in which they should go, could easily depart from it.

Or, that they, who were recover'd from *Sickness and Wounds*, and the near Approaches of Death, should either forget to whom they ow'd their Reprieve, or fail to make the due Use and Improvement of it.

Nor would it be obvious to think, that they, who had been reclaimed for a while, from an Idle and Vicious Life, by wise and proper Correction, should often return to their former Disorders; if we did not see some Creatures so wretched, and so void of all Sense, as, from being *washed*, to go back to the Mire.

At least one would hope, that they, who, by the Care of Physicians and Keepers, and the Divine Blessing upon it, have been restored to their Senses; should be  
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infinitely thankful for their amazing Recovery, and extremely careful to preserve the Use and Benefit of them, by a strict Sobriety, and an humble Dependance on God.

However, these *Charities* are so fitted to have these Blessed Effects, that they cannot but be encouraged by All, who have any Sense of the Afflictions of Men, or any Desire to promote the Honour and Glory of God. I hope, we all feel in our selves this Tender Sense, and these Holy Desires; and then, I am sure, we shall endeavour to shew our Compassion, by all the Means that are in our Power.

The present Security we have for our Religion and Liberties, and for all we possess, by the singular Providence of God, in His MAJESTY'S Peaceable Accession to the Throne of these Kingdoms, lays a fresh, and a great Obligation upon us, to extend this Blessing as far as we can. When we are so Happy our selves, it would be our exceeding Reproach, if we should



should willingly suffer any Part of his Subjects to be weak, and miserable, and dangerous, when it was in our Power, to make them strong, and lively, and useful Members of this Great Body.

We have seen the Obligations that lye upon us, to *provoke one another to Love, and to good Works*; and by what means this may be most effectually done: To the Employing of which, we cannot surely want any further Inducement, if we have not entirely put off our Natures, and quenched even that Spirit, with which we were born. So almost necessary it is to desire, that Men should love us, and such an Ease and Satisfaction to our Minds, to see them love one another.

For tho' our own Quiet and Peace is not so immediately concern'd in other Men's mutual Love, as in their Affection for us; yet we cannot think 'tis sufficiently guarded, while there are Divisions and Hatreds amongst those that are near us. We shall always be in Pain for our own Houses, while our Neighbours are burning, and be afraid  
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of being involved in the same common Calamity. And tho' we should be able to secure our selves, we could not be easy to see the eager Contentions of others, the Mischiefs they do, and the Hazards they run. Our Souls could not long dwell with Content, *among them that are Enemies unto Peace*, tho' they should let us alone : Their bitter *Envyings* would trouble our Spirits ; nor could we bear to have always the noise of strife in our Ears.

On the other Hand, *How joyful and pleasant a thing is it, to see Brethren dwell together in Unity ! It is like the dew of Hermon, which fell upon the hill of Sion : For there the Lord promises his Blessing, and Life for evermore.*

How then can we be so little concern'd for the present Good State of the World, and the future Happiness of particular Men, as not to do the utmost we can for the Advantage of Both ? How much more Ease should we find in this Life, if, in part, thro' our Means it was order'd aright ? And how much would it add to our Glory hereafter, to have been instrumental in bringing Others to Joy, and a Crown ?

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What then remains, but that we set heartily about so noble a Work, and use all the means which the Providence of God shall furnish us with to answer the End of our Christian Vocation, in procuring *Glory to God*, and promoting *Peace upon Earth*, and *good Will among Men*.

Let this Design be pursued with all our Endeavours, and let our whole Souls be so taken up with it, that there may be no Room for any other Contention, but who shall go farthest in all the Parts of Good Nature and Love; and in all the Methods of supporting that Government which is so happily Establish'd among us; and on which alone, under God, our Safety depends. Let no angry or corrupt Communication at any time proceed out of our Mouth; but let Holiness and Peace keep the Door of our Lips, and let the Law of Kindness be the Guard and Grace of our Tongues. Let a great Reverence for those, who are in Authority over us, direct and govern all our Behaviour, and let all under them partake of the Fruits of our Brotherly love.

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Let the Distressed and Miserable be the Objects of our particular Care; and let them always find our tender Compassion, for the sake of Him who was *touch'd with the feeling of our infirmities, who died for us, and who rose again*, as at this time, from the Dead, that he might be the author of eternal salvation to all those that obey him.

Wherefore my beloved Brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

To him be Glory for ever and ever.  
*Amen.*

**F I N I S.**



